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GAME OF STRATAGEMS: ARCHETYPAL NATURE OF SUCCESS STRATEGIES BUILDING

Summary. *The purpose of the research* is to analyze contemporary versions of Chinese Stratagems texts and identify «instant character» of their elements that have semantically close interpretations in different cultures and civilizations, distanced from each other mentally, geographically and chronologically, that helps us to identify their archetypal nature. **The research methodology** is based on approaches, borrowed from James George Frazer's works on social anthropology and Gilbert Durand's instrument «Imaginer» that were joined within canvas of our research methodology with traditional methods of content and event comparative analysis. **The scientific novelty** of our article consists in an attempt to apply archetypal meta-theory and its instruments for creating concept of intellectual card game «Stratagems» that has passed probation during 2017 – 2019 in frameworks of seminars on economics, theory of international economic relations, management, psychology and applied linguistics in National Technical University «Kharkiv Polytechnic Institute». **Conclusions.** During all periods of human history, numerous issues close related with strategies of sustainable development on local, regional and global levels traditionally were dependent on evolution of spiritual-philosophic domain of mankind being. Contemporary wisdom (global intellectual capital) as balanced set of tactics (theory) and based on them behavioral patterns (praxis) we have defined as interpreted and reshaped eternal knowledge by different civilizations and cultures into variety of sources and forms like games, epic stories, sacral doctrines, legends, fables and folklore. The most interesting and controversial by nature among them are group of works on Chinese Stratagems and their application for different spheres of communication and socioeconomic interactions (policymaking, consumer's behavior, diplomacy, constructing of quality management systems, administrative management and etc.). Today globalization, as socio-economic and geopolitical process, has faced all contemporary communities with dilemma of making right choice and appropriate strategy in frameworks of interpersonal or intercultural communication (business, bilateral talks, mediation of conflicts and etc.) and also in sphere of administrative management, international economic relations and quality assurance of decision-making process. Thus, our attention focused on mentioned above issues, has being attracted by works devoted to strategic decision-making, crisis management and philosophy of quality management.

Key words: stratagems, archetypes, quality management of administrative decision-making, anthropological trajectory, intellectual game, international economic relations.

ГРА СТРАТАГЕМ: АРХЕТИПНА ПРИРОДА ПОБУДОВИ СТРАТЕГІЙ УСПІХУ

Анотація. Мета дослідження – проаналізувати сучасні версії текстів Китайських Стратегем та вивчити «універсальний характер» їх елементів, що мають семантично наближені інтерпретації у різних культурах та цивілізаціях, розділених між собою ментально, географічно й у часі, що допоможе нам виявити їх архетипну природу. **Методологія дослідження** базується на підходах, запозичених у роботах з соціальної антропології Джеймса Джорджа Фрейзера та інструмент «Імаджинер» Жильбера Дюрана, які були поєднані у канві методології нашого дослідження з традиційними методами порівняльного аналізу змісту та подій. **Наукова новизна** нашої статті міститься у спробі залучити архетипну метатеорію та її інструменти для створення концепції інтелектуальної гри «Стратегеми», яка пройшла апробацію протягом 2017 – 2019 років у рамках семінарів з економіки, теорії міжнародних економічних відносин, менеджменту, психології та прикладної лінгвістики у Національному технічному університеті «Харківський політехнічний інститут». **Висновки.** Протягом усіх періодів історії людства численні питання, тісно пов'язані з стратегіями сталого розвитку на локальному, регіональному та глобальному рівнях, традиційно знаходилися в залежності від еволюції духовно-філософського простору людського буття. Сучасна мудрість (глобальний інтелектуальний капітал) як збалансований набір тактик (теорія) та похідних від них поведінкових патернів (практика), нами визначено як першознання, інтегроване та видозмінене багатьма цивілізаціями і культурами у різноманітні джерела й форми, такі як: ігри, епічні історії, сакральні доктрини, легенди, байки та фольклор. Найбільш цікавими і суперечливими за своєю природою серед них є група робіт з Китайських Стратегем та їх застосування у різних сферах спілкування й соціоекономічних взаємодій (політика, психологія споживача, дипломатія, створення систем менеджменту якості, адміністра-

тивний менеджмент тощо). Нині глобалізація як соціально-економічний та геополітичний процес поставила сучасні спільноти перед дилемою вибору правильної стратегії у рамках міжособистісної чи міжкультурної комунікації (бізнес, перемовини, розв'язання конфліктів тощо), а також у галузі адміністративного менеджменту та забезпечення якості процесу прийняття рішень. Тому наша увага, зосереджена на заданих вище питаннях, була повернута до робіт, присвячених прийняттю стратегічних рішень, кризовому менеджменту та філософії менеджменту якості.

Ключові слова: *стратегіями, архетипи, менеджмент якості прийняття управлінських рішень, антропологічна траєкторія, інтелектуальна гра, міжнародні економічні відносини.*

Problem statement. Since ancient times till nowadays mankind has made numerous attempts to create unique and universal solution for numerous treats that are inevitable evil within frameworks of interpersonal or intercultural communication. Analyzing historical development of quality management principles and their philosophic backgrounds, we find out that most of their elements have archetypal nature (organization-family, corporation-clan etc.) and despite different cultural background and level of economic development can be applicable for different countries, types of organizations and also can be used as background for constructing new approaches to quality assurance management of administrative decision-making processes. But also during our research we have deal with numerous cases of companies, organizations and political leaders, who failed when they were faced with treats and dilemma of the most appropriate strategy or decision choice. Here we have got a question: «What things have caused crisis even if organization (company or state) has balanced quality assurance system of administrative decision-making processes?» The correct answer on this question is: «Internal stability of system (organization, company or state) is caused by its ability to avoid treats as like as by responsibility and readiness for inevitable changes and implementation different kinds of innovations on practice». But how we can achieve required level of readiness for changes? What instruments can be more effective and fruitful for training managers, key decision makers and staff? What can be the best motivator for each person to develop his/her intellectual potential, strategic thinking, high moral and human values and implement them into corporate culture of organization?

Our research focuses on analyzing the most optimal instruments for training strategic thinking skills on managers and decision makers. Theoretical basis and its practical applications for archetype analysis proposed by followers of classical Jungian theory and also some methods from works of Erans community members on social anthropology and philosophy of culture were joined together in methodology in our research. European archetypal tradition is based on mythological characters, moral values (positive or negative) and social roles. Oriental tradition (especially Chinese) is coherent with behavioral patterns (stratagems), rather than with character features, social roles or gender. Thus, stratagems can being used on practice as elements of strategy, and if it will be needed be immediately replaced or changed in dependence on current situation. Such flexible character has made stratagems and strategy constructing process applicable for creating intellectual game for training decision-making skills that becomes one of our research targets. Also our attention was paid to reconstructing chain of interpretations from Hindu stories of «Panchatantra» to Chinese Stratagems, as like as to observe, evaluate and discuss possible ways to improve current popular approaches of quality assurance techniques for administrative decision-making process regarding to archetypal nature and instant character of Chinese Stratagems. Such aspects still stay non-developed area in frameworks of interdisciplinary applied research.

The analysis of sources and recent researches we start from observe methodological approaches of European and oriental scholars, whose works are recognized as milestones of contemporary economic

domain evolution. According to opinion of Emirati leader, Sheikh Mohammed Bin Rashid Al Maktoum: «If the card is politics and the horse is the economy then we have to put the horse before the card and not the other way around» ([Official website of His Highness Sheikh Mohammad Bin Rashid Al Maktoum], n.d.), we can state that economic needs are coherent with spiritual-cultural development level of community and ways or means, by which such needs can be satisfied (policy-making and decision-making). Discussing heritage of Greek philosophers like Plato, Aristotle, Xenophon and Protagoras as like as Medieval European scholars (Ambrose, Augustine, Chrysostom and Jerome), we can see attempts to interpret terms like «nature of trade», «money interest», «human needs», «economic activity», «moral values» and «spiritual needs» through prism of eternal notions like «divine justice», «facilitation of life conditions», «charisma» and «prosperity». All of them, despite temporal distance, were hostages of simple dichotomy «marginal – spiritual», when oriental thinkers (Confucius, Ibn Khaldun, Al-Gazali, Rumi and others) join irrational divine-theoretical narratives (wisdom, customs, traditions, stereotypes, taboos) with practical aspects of human being (knowledge, charismatic leadership, patrimonial rule, hegemony issues) in temporal space. But multidimensional interrelations between wisdom and knowledge as elements of contrary domains we can study only if will use instruments of archetypal metha-theory originated from works of Eranos community members like H. Corbin (Corbin et al.), M. Eliade (Eliade, 2005), R. Otto (Otto, 1958), R. Hart (Hart, 2001) and follower of K. Jung's tradition G. Durand (Durand, 1999), also anthropological method of J. Fraizer, represented in his classical work «The Golden Bough» (Fraizer, 2012). Such sophisticated instruments and approaches we must apply only if we wish to study works like ancient Hindu «Panchatantra» and its interpretations transferred as semantically related works on philosophic and moral issues within different times and cultures.

The publication's purpose is based on assumption that instant and applied character of Chinese Stratagems is caused by popularity among representatives of different civilizations, communities and cultures, distanced from each other in time, mentally and geographically, aspects of essential wisdom that was implemented in stories of ancient Hindu «Panchatantra» as like as its interpretations and their translations on different Oriental and European languages. Among popular approaches to administrative decision-making process we can find only static algorithms and relevant to them strategies. But system (organization, company or state) is not static: it always changed under pressure of internal and external treats, general trends of contemporary socio-cultural, political and economical development of mankind. Thus, here occurs a need in more flexible instruments for training skills of strategic decision-making in managers despite their hierarchy level in company or sphere of responsibility (Ishikawa, 1990; Taguchi, 2005; Shingo, 1986). Such instrument can be introduced in form of intellectual card game based on archetypes. Discussing core subjects of this research we also have referred to findings of our earlier works (author's remark – L. P. Garnyk).

Statement of the basic material. During all period of our research we usually have being faced with common threats for philosophic anthropology, philosophy of quality assurance management and administrative decision-making process. Such situation we have explained as outcomes of crisis in sphere of classical philosophic approaches to human's nature research and their inevitable marginalization since beginning of 20th century to present days.

Despite wide polemics around limits, validity, responsibility of different philosophic anthropology branches and their methods to fulfill needs of interdisciplinary polycentric research on controversial character of human's nature; this period is considered as turning point in search of innovative instruments and birth

of different meta-theories like archetypical approach and «Imaginer». In the same time, classical approach and methods of social anthropology proposed by James George Frazer, has strong potential to reconstruct evolution of semantically close interpretations of eternal wisdom borrowed in ancient Hindu stories from «Panchatantra» within geographical and historical dimensions. But for this we will need instruments that can reconstruct coherence between demarked by thinkers, clerical scholars and philosophers-anthropologists symbolic borders of human being domain. Usually mentioned domain is described though dichotomies like logics – chaos, archetypes – meta-codes, sacral – marginal, sense – senseless, but on practice it exists in cycle of space and time as multidimensional coordinate system, where works force of eternal return (or mediation) in field of «Imaginer». This idea was occurred when we have studied works of key and permanent members of Eranos community as like as K. Jung, R. Otto, M. Eliade, K. Kerényi, E. Neumann, R. Hart, A. Portmann, H. Corbin and G. Durand. Anyhow all members of Eranos community (also called Eranos School) were joined by Olga Fröbe-Kapteyn (Versluis, 2017, p. 29) around idea to facilitate knowledge exchange between eastern and western intellectuals in traditions of Platonic Academy.

Among members of Eranos School were representatives whose research area included but not limited by studying of: art, culture, psychology, symbols, archetypes, myths, classical theology, comparative religious studies, sociology, post-modern scientific thought, zoology, ethnography, anthropology, philosophy, linguistics and theosophy. And logical result of such intellectual alliance was Eranos method (also known as «Eranos tagungen») that helps to join variety of research approaches and objects into one conceptual matrix for analyzing human's nature from positions that are flexible in time and space. Following this ideas, each research object (for example: person, event, intangible or material thing) we can describe as symbolic point on crossroads of different dimensions of human being and coherent factors. According to this, in general human being can be recognized as eternal return – «spiritual odyssey of faith seeking understanding» or process of mediation between structures of rational-logic and irrational-spiritual (imaginary) spheres (McGaughey, 1997, p. 198–199). If, following Jungian tradition, sacral structures characterize collective unconscious grounded on marginal imagination about faith symbols, then according to ideas of R. Genon (founder of socio-cultural topos theory), there are coordinates (myth-logos) that determined linear temporality – social time. So why theory of eternal return proposed by M. Eliade is more close to H. Corbin's concept of «mundus imaginalis» – symbolic space, where inspiration takes its origin (Corbin, 1969), are also related with Sufi mystics (Corbin, 1983) and Shia or Ismaili Gnosticism (Corbin, 1989). This concept is example how successfully anthropological approaches were applied for comparative cross-cultural studies to find common elements (archetypes) comparing mythology, marginal faith and imagination, originated in pre-Islamic period (Fakhry, 2002, p. 29–31). In brief both concepts – «mundus imaginalis» and «Imaginer» – describe mystic-symbolic space that exists between material (marginal) and spiritual (metaphysical) worlds in our imagination. Their definitions are close related with categories and terms: «eighth climate» (European philosophy); «Land of No-where» (Sufi tradition); incorporated into ethical norms core divine-spiritual values (Eliade, 2005, p. 20–24); «das Heilige» (concept of sacral reality) and Jungian theory of collective ignorance (Otto, 1958, p. 18–20). As instrument for analysis of mystic-symbolic space we can use elements of M. Eliade's method called «entusias» for dipping by mind and logics into nature and semiotics of research objects together with J. Fraizer's anthropological reconstruction close to «eternal return» (Fraizer, 2012) (see figure 1).

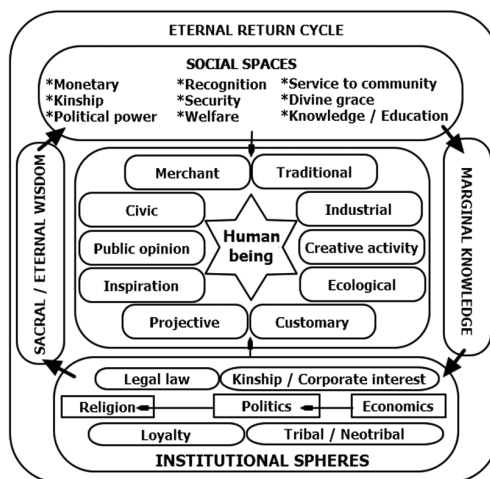


Figure 1. Eternal return and domains of human being.

For example, when we study behavior of international economic relations actors, we should deal with «numinousness» concentrated in special centers of collective ignorance or marginal idols. Such idols, according to F. Bacon, are syllogistic and inductive attempt to demark scope of formal influence on rational activity in prism of human nature (Jardine, 1974, p. 125–127). The same approach based on logical interpretation of hidden meanings was used by R. Wilhelm in work on Chinese «Book of Changes». Also such ideas were applied by E. Daeming and J. Juran in works on concepts of quality management originated on intercultural interpretation of non-western economic-cultural topos (Hosotani, 1992).

Nowadays Chinese Stratagems and their different subject-oriented interpretations as behavioral matrix get wide popularity among intellectuals and managers. Each of 36 stratagems is philosophic metaphor (archetype) that helps to analyze situation in current moment and generate strategy to achieve aspired goal with minimal risk (Otto, 1958; Von Senger, 2006, p. 7–9). To facilitate our research we have chosen practice-oriented concept of Durand's «Imaginer» (Durand, 1999) that is used as instrument for analyzing and defining different forms of eternal wisdom existed in numerous texts where elements or influence of «Panchatantra» tales consisted (see figure 2).

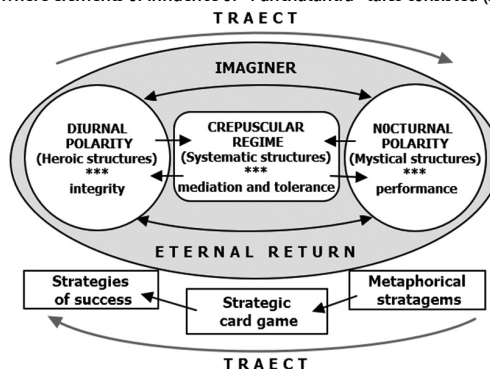


Figure 2. Imaginer as instrument for intercultural studies

According to history, first attempts to collect and unify eternal wisdom that can be implemented in decision-making process, were made on territory of ancient India. Texts of «Panchatantra» are Indian ancient collection of animal fables in Sanskrit language in forms of verse and prose framed by common story (Chandra, 2007, p. 11). Today texts of «Panchatantra» are translated into more than 50 languages of world. First its translation from Sanskrit has reached Europe in the 11th century, before 16th century it existed in interpretations on Greek, Latin, Spanish, Italian, German, English, Old Slavonic, Czech, and perhaps other Slavonic languages. Most of its stories have returned to Hindu folklore again, where they reappear in collections of oral tales of folk-stories, carefully gathered by modern students (Chandra, 2007, p. 34).

But the earliest known its translation into a non-Hindu language is Middle Persian version on Pahlavi language performed by Burzoe near 550 CE. Later his work becomes background for a Syrian translation well-known as «Kalilag and Damnag» and later translation into Arabic in 750 CE by Persian scholar Abdullah Ibn al-Muqaffa as «Kalilah wa Dimnah». Its translated by Rudaki on new Persian language version is dated by 12th century is known as «Kalileh o Demneh» and this was the basis of Kashefi's 15th-century «Anvar-i Suhayli» («The Lights of Canopus»), which in turn was translated into «Humayun-namah» in Turkish. This book was also known as «The Fables of Bidpai». Most of its European versions are interpretations of dated by 12th century Hebrew version written by Rabbi Joel. Fables and stories from «Panchatantra» deploy metaphors implemented in characters of anthropomorphized animals and their human-like behavior. Its narratives demonstrate Hindu principles of eternal wisdom in forms of life philosophy. Each part or each of five books of «Panchatantra» contains central frame story to join several fables by common semantic canvas together. Usually its stories exist as set of included into each other stories on good and bad strategies, tactics and their outcomes and related epigrammatic verses. Such manner of storytelling we can find in book of «The Arabian nights» (Arista, 2007, p. 119–120). Thus, most of «Panchatantra» elements have instant character and exists in works on many world languages. Hindu fables have made influence on folk tale motifs found in works of: Boccaccio, La Fontaine and Grimm Brothers (Pawate, 1986, p. 48–53).

Trade and pilgrimage as like as common human values were fruitful background for formation of different dimensions and forms of strategic thinking and tactic elements incorporated into behavioral patterns like diplomatic protocol, books (Machiavellian «Prince», Hindu «Laws of Manu», Persian «Shahnama»), political culture, customs, traditions, historical memory, etc. But wisdom, consisted in all forms and interpretations of «Panchatantra» heritage, has static character because in them were fixed mostly past or finished events (Chandra, 2007, p. 110). That is why most of static elements we can identify as close to diurnal or nocturnal polarity that depends on their character and form. For example, elements of strategic decision-making and tactics how to realize them to get desired outcome implemented in books on moral and law are close to diurnal polarity, when the same elements implemented in stories and proverbs are close to nocturnal polarity. So, what's with crepuscular regime? What elements of «Panchatantra» wisdom can exist in balancing crepuscular regime? Here we have found very unexpected and simple answer: elements should be included in some systematic structures and be instrument of regulation, self-control, leadership skills and social intelligence training. Thus, we need to find structured form that can be used as instrument, intellectual game or algorithm.

Such object we have found in Chinese heritage – scroll of thirty-six stratagems. Thirty-six stratagems is Chinese essay aimed on illustration of stratagem series used for gaining success in politics, diplomacy, war and civil interactions. Stratagems are mentioned in book «The Art of War» of Sun Tzu, as like as in work of Zhang Yingyu «The Book of Swindles» dated by late-Ming dynasty period and devoted to discussing realms of commerce and issues of civil society.

Before second half of 20th century collection of thirty-six stratagems in form of book were unknown in China. Original manuscript that is considered as base for all contemporary editions of thirty-six stratagems books with numerous comments was discovered in 1939 in Shensi province. Between last pages of old book on immortality clerk Gomindana has found handwritten scroll with stratagems named «Thirty-six Stratagems. Sacral Book on Art of War». In 1941 text of stratagems was printed in Chendu city, but public attention was attracted to stratagems only after publishing their text in newspaper «Guanmin Zhibao» dated by 16th September, 1961. Only after events of Cultural Revolution in neighboring with China countries have shared texts and their translations of thirty-six stratagems. In 1970th two experts on China, Swiss H. Von Senger (Von Senger, 2006) and Russian V. Myasnikov, independently from each other have made translations of «Thirty-six Stratagems» on European languages.

Today books on Chinese stratagems traditionally are consisted of thirty-six idioms (stratagems) and brief comments to them based on examples from «Book of Changes» and main elements of legist philosophy: «Six times six is thirty-six. In strategy is mastership, in mastership – strategy. Yin and Yan change each other and on this bases art of war. Needed strategy we can't predict because in non-flexible planning you can't get success» (Von Senger, 2006, p. 7). Thirty-six stratagems are divided into six groups; in each group are six stratagems (see figure 3).

| STRATEGIES | | STRATAGEMS | | | | | |
|--------------------------|---|---|--|---|---|--|---|
| Winning Stratagems | → | Cross the sea without the emperor's knowledge | Besiege Wei to rescue Zhao | Kill with a borrowed knife | Wait at leisure while the enemy labors | Loot a burning house | Make a sound in the east, then strike in the west |
| Enemy Dealing Stratagems | → | Create something from nothing | Openly repair the gallery roads, but sneak through the passage of Chencang | Watch the fires burning across the river | Hide a knife behind a smile | Sacrifice the plum tree to preserve the peach tree | Take the opportunity to pilfer a goat |
| Attacking Stratagems | → | Stomp the grass to scare the snake | Borrow a corpse to resurrect the soul | Lure the tiger off its mountain lair | In order to capture, one must let loose | Tossing out a brick to get a jade gem | Defeat the enemy by capturing their chief |
| Chaos Stratagems | → | Remove the firewood from under the pot | Disturb the water and catch a fish | Slough off the cicada's golden shell | Shut the door to catch the thief | Befriend a distant state and strike a neighbouring one | Obtain safe passage to conquer the State of Guo |
| Proximate Stratagems | → | Replace the beams with rotten timbers | Point at the mulberry tree while cursing the locust tree | Feign madness but keep your balance | Remove the ladder when the enemy has ascended to the roof | Deck the tree with false blossoms | Make the host and the guest exchange roles |
| Desperate Stratagems | → | The beauty trap (Honeytrap) | The empty fort strategy | Let the enemy's own spy sow discord in the enemy camp | Inflict injury on oneself to win the enemy's trust | Chain stratagems | If all else fails - escape |

Figure 3. Six strategies and thirty-six stratagems

Flexible planning mentioned by authors, translators and interpreters of «Thirty-six stratagems» usually mentioned in works on quality control, quality assurance and administrative management. Experts on quality assurance management like propose algorithms for solving problems with which have faced organization or its managers. But such algorithms also require set of instruments for evaluation and measurement risks and treats. If such algorithm (usually implemented into standards) is just common framework or direction for constructing quality management system, then mentioned above instruments should be unique and effective to make company more flexible in permanently changing business environment. Concerning to

administrative management and issue of quality assurance of decision-making process, we should to note that managers must have special skills and competences, as like as to know and adequately evaluate own strong and weak merits. For this we would like to introduce our intellectual card game «Stratagems».

The game is based on thirty-six cards. Maximum six players can play this game in the same time. Main aims of game we can define as training of strategic thinking skills and identifying to what archetype of each player, according to ability to mediate his/her weak and strong character features as decision-maker. Mentioned archetypes depend on leading strategy or strategies that are used by each player to finish the game.

What stratagem will open game players decide together with help of gambling cube (number of strategy and number of stratagem), but how to win (winner is the person who will spare of all cards) each player decides for himself/herself. Each player gets six cards and must to interpret stratagems on them according to observed case (conflict situation, treat, etc.). Who will start new game also can be decided with help of gambling cube. Players interact during all game clockwise, but if player strikes one play (can't interpret stratagem) it means that this player must to take all opened cards, that were already discussed and lay now on the table. The player, after whose interpretation of stratagem other player takes all opened cards, can change his card or cards by blind exchange with neighbors (in case if number of players are six), or by taking card or cards from pack of cards laying prone on the table (in case if number of players are less than six). The player can take or exchange as many cards as much ones were discussed and laying open on the table. End of game means: (1) that all players have reached agreement that proposed case of game is solved; (2) that one player stays alone with cards when his/her partners on game haven't any other cards; (3) that one of players puts on table card with desperate stratagem «If all else fails – escape!». Third situation will demonstrate us weakness of player: even if he wins, he acts not like as wise leader or general, rather as looser.

Nowadays, our game have passed probation period: discussions with colleagues on methodology of teaching in higher school; seminar classes and practice of work with foreign students (teaching Ukrainian as foreign language) and Ukrainian students (learning English for economists). Additionally, as authors of intellectual card game «Stratagems» we have protected our intellectual property by inventor's certificate and other required documents. Thus, proposed intellectual card game «Stratagems» is aimed not only on training fruitful skills and competences, also it can be functional instrument for testing managerial staff especially their ability to implement quality assurance principles and innovations into routine administrative decision-making process (Hosotani, 1992). Politician, top manager, business owner or managing director of state enterprise should be ready for creative strategic thinking and decision-making within frameworks of limited time and lack of resources (Juran, 1974, p. 138–139). Despite high intellectual potential, great experience of work, foreign internships and other needed for qualified administrative manager aspects, no one and never be successful in this sphere if he/she has not high moral values and eligibility to perform role of mediator rather than «traditional» authoritarian leader (Westcott, 2013, p. 13). In our opinion, such set of qualities are brief description of transformative leader, whom essentially needs each country, where communities are divided into many contradicting groups that have faced with conflicts, threats and deep socioeconomic crisis.

Conclusions. Current article has made attempt of joining in one methodology approaches of James George Frazer and Gilbert Durand to discover and analyze sources, nature and also historical background of contemporary socioeconomic interactions domain. As unexpected research outcome we have got that our intellectual card game addressed to those who wants to improve his/her strategic thinking skills and practical communication on foreign language, also we can use as instrument for diagnostics of character, dominated archetype and decision-making style of managers and key decision-makers. Such diagnostics we

can perform basing on information from open public sources about person (traditional event and content analysis). Obtained results can be used for political prognostication and for different trainings on corporate or administrative management. Scope, methods and forms of intellectual card game «Stratagems» application are subjects of our further research as like as our current work on set of trainings on transformative leadership for managers.

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